

OBER 28, 1969

# YOUTH'S Instructor

Sabbath School Lessons for November 1



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# The YOUTH'S Instructor®

THE YOUTH'S INSTRUCTOR is a non-fiction weekly. It is published for young adults who are capable of asking sincere questions, and who seek to know the counsels of Scripture. Its contents are chosen to serve readers who want to reach maturity—spiritually, socially, intellectually, and physically. Its staff holds that God is man's heavenly Father; that Jesus is man's Saviour; that genuine Christians will strive to love God supremely and their neighbors as themselves.

Its pages reflect an expanding objective from 1852 to 1969. First it was essentially a vehicle for providing youth Sabbath school lessons. Now it also provides many added services for a generation that should witness the literal return of Jesus and the restoration of a sinless world to the universe of God.

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SKETCH BY THE AUTHOR

*The author's own sketch of the shaggy-haired and Bowery-grimed little man with the sad eyes of winter.*

I PAUSED from the hesitancy of going home to nothing more than the same radio and the same books and the same pictures. I looked carelessly at the schedule of lectures posted on the outside bulletin board of the auditorium.

He was carefully examining the discarded *Daily News* as if it might contain some nugget of wisdom left intact by its previous owner. I stood now with both eyes watching the supposed movements of his mind. He folded the paper again and tucked it, along with a greasy, wrinkled grocery bag, under the frayed sleeve of his coat. He looked out into the street at the motion of cars, as if to locate his position, like a ship pilot carefully charting a homeward

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*His was the universal disease. The symptoms were apparent in  
the sad eyes, the mouth that so naturally turned down at the corners,  
the empty walk, and the hollow gaze. The accuracy of the  
diagnosis was later affirmed by Sam's confiding disclosure,*

# "I Get So Lonesome Sometimes"

by CHARLES D. COOK

course by the stars. Then, stepping around me, he began a slowly paced journey in the direction I was going.

I did not follow. I felt within myself my own Sunday afternoon aloneness: the incompleteness of the museum, the emptiness of the subway ride home. But in my mind—or perhaps my heart—I recognized a companion exile from human warmth. We were both collectors of scraps of beauty—maybe not even so much as beauty, but clippings of something to paste to the heart's pages for evenings that follow afternoons of being alone.

His eyes, the sadness of them, the mouth that turned so naturally down at the corners, the hollow gaze into the street, the empty walk, told me all and

more of the story than I wanted to know. Here was the universal disease, the illness of age—loneliness. My heart suddenly spilled into the understanding one has with some friend discovered in a mutual pain or problem. This age-bent, shaggy-haired, Bowery-grimed little man with the sad eyes of winter was my friend. My friend, without an exchange of polite words but with an exchange of a common aloneness and the silence of being within but not a part of the laughter and song of the Sunday parade of people.

But *he* was not aware of our friendship. *I* had gained a friend; but he, still full of emptiness, was only waiting for the light to turn WALK. "O.K. then," my mind spoke to my heart,

"just walk twice as fast as your shabby-coated friend and before you've reached the delicatessen you'll catch up and you can say, 'I'm your friend Charles Cook. Won't you please have supper with me at my pleasure?'" The heart began to follow at faster pace.

But, of course, the accumulation of generations of cautiousness would not be still and allow a thing so simple to take place in the open, sun-splashed street. "Why, this is cold, crusted, every-man-for-himself New York City. One doesn't walk up to strangers with dirty shirts and say, 'Friend, come home for dinner.' Be wise! You might get into trouble. You don't know what disease hides under crumpled overcoats along the Bowery. Who is he? Where does he



come from? What business do you have with him?"

I stopped at a little shoeshine booth that jutted into the street, leaned carefully against one corner, and looked to all the stream of pedestrian traffic like one of the contented sidewalk observers of life. The old man also stopped—beside three garbage cans.

He lifted the lid of one can and found more newspapers. He shifted the papers aside and looked beneath, I knew, for some treasure only an old man with a greasy, stained bag could covet. Satisfied, he replaced the first lid. Then I bit hard between my teeth the timidity and all the nonsense of culture and crowded generations of prejudice and fear of loving for fear of losing. I met him turning.

"Say—uh—I'm just on my way home. I live alone and would like to talk to someone. Wouldn't you like to come along with me? We'll have something to eat."

A wrinkled pause. "But—you don't know me!" Large, questioning, wanting but suspicious eyes searched my face.

"That doesn't matter. Come on."

He did not answer. His face did not change expression nor did he nod his head. He began walking beside me.

"What is your name?"

"Sam." There was more silence. The conversation was going to be difficult. The space between us was as stiff and uncomfortable as the expression of sympathy to a stranger at a funeral. We paused for the light at the last curb between us and my apartment. Then, seeming to grip all my thoughts with the unpretentious honesty found in humble men and great men, Sam looked straight ahead and said, "I don't mind going hungry, but I get so lonesome sometimes."

In the thickness of my thoughts I could only cross the street, walking slowly beside him.

He didn't finish all of the vegetarian hamburger and pushed most of the lettuce aside. He did eat all the peas.

"I'm eighty-five," Sam said, beginning to lose his shyness.

"Ah, you're not eighty-five. You walked up those five flights of stairs too well to be eighty-five. You're not that old, now are you?"

He smiled just at the corners of his mouth to confirm the truth.

"Sam, couldn't you get some money from the city welfare? I know they

—"

"I don't want any help. I'm O.K. I

never ask anything of anybody." He spoke in pride and then paused before continuing "It doesn't take much to keep an old man like me alive. My brother has a little room. I stay with him. Get a bowl of oatmeal every day. That's enough. It doesn't take much to keep an old man like me." He spoke reflectively.

"What about children?"

Sam hesitated and collected them one by one into focus and slowly in remembering said, "I have three boys and two girls." Then in pride he said, "One son is a dentist in California. The other is a lawyer, I think now in Ohio."

"Don't you hear from them?"

"Not for more than three years." It was a heart-pained answer.

Sam talked more about the children. About the little barber shop just off Delaney Street near the approach to the Williamsburg bridge and the savings for piano lessons for the girls and college and how back then the politicians came around with bags full of silver dollars, passing them out for votes. He refused to talk about religion and politics because he said that made enemies. He did express his disgust with drink and said he would never go to

the movies, because the pictures outside were only of guns and girls, and he had no need for either.

"What do you do with your time, then?" I asked.

"Oh, I walk over to the square. You know, the park over in the Village, and read the papers I find. Some days I go over to the Jewish Community Center and sit. They keep promising to let me cut hair at the Center. I can still work. I don't want any help from anybody. They keep telling me 'some other time.' I can still cut hair. You know the unions—they don't want anyone to work after he's sixty-five.

"Lots of times I go to the lectures and concerts at Cooper Union. I go to bed early. Sometimes I—I'm sorry, I'm sorry." Sam rose to reach for his coat. "You don't want to hear all this talk. It's so seldom I have someone to talk to, I forget myself and don't know when to stop. I get so lonesome sometimes that when someone says Good morning to me I'm happy all day."

"Oh, Sam, I really do like your stories. Just stay as long as you like."

His mind was fixed, and he got his coat off the sculpture in the corner he'd used as a coat rack.

His face was full of character and inviting to draw. "Look, Sam, please come back Tuesday and let me make some sketches of you. Will you do it? I'll draw and you can talk the time away. O.K.?"

Sam's voice changed in saying goodbye and his eyes gained a new wetness, and over and over and over he repeated thanks and thanks and thanks as he tucked again the greasy bag, the newspaper, the sadness, under his arm and returned to somewhere that was less than nowhere in the coldness of the evening street.

The door closed. I turned and looked at the uneaten lettuce on my drawing-board-turned-table and knew in the feel of tears that this so ordinary Sunday afternoon of sunlight and shadow was no simple accident of chance meeting. I dropped beside my bed, and in the rush of extreme joy that descended Spiritlike upon me, I knew that God had whispered in this common day a great lesson. Oh, cold heart, frigid man, gross me, to see only now that partnership with Jesus can be so simple, so everyday, so nothing more difficult than saying Good morning.

The flood of Jesus in my heart was beyond all flowers.

### BELIEVE IT OR NOT

but when General Alfredo M. Santos, chief of staff, armed forces of the Philippines, retired and took over the chairmanship of the National Railroad Board, one of his first acts was to put a ban on the sale or serving of all alcoholic beverages, including beer, in restaurants, coffee shops, in dining cars or on trains, due primarily to the problems that arose as a result of drinking on the part of passengers.

General Santos is serving as the vice-president of the Philippine National Committee for the Prevention of Alcoholism and has taken an active part in the annual Institute of Scientific Studies for the Prevention of Alcoholism conducted on the campus of the University of Philippines in Manila. His lecture on Alcohol and National Security has been one of our most popular lectures each year.

W. A. SCHARFFENBERG



## Clearing the Vision

"Napoleon Rides Again" is the title of an editorial in *The Christian Century* of September 3, 1969. It calls attention to the recent 200th anniversary celebration of the birth of Napoleon Bonaparte, at which the glamorous warrior was extolled as one who "reached the peaks of glory and covered France with it, to the point that since then our nation has never resigned itself to mediocrity and has always answered the call of honor."

Looking at a less glamorous side of the general, the editorial called Napoleon "the 19th century's greatest megalomaniac." Going further, it remembered him as "the imperial backfire of the French Revolution who, in the name of the liberty of man, spread terror through Europe and killed off the flower of a generation of French youth."

We doubt that *The Christian Century* researched the writings of Ellen White before printing its editorial. But there Napoleon is mentioned by name. Not often, apparently, did the Lord show His messenger such specific glimpses into the characters of relatively modern men of fame as He did in this picture of the second resurrection:

"Then I saw," she said, "that Satan again commenced his work." Jesus, the holy angels, and the saints were within the city. Satan stirred the mighty warriors and kings and giants in his host. And she continued, "There was the proud, ambitious Napoleon, whose approach had caused kingdoms to tremble."<sup>1</sup>

The editorial allowed for some reforms that Napoleon had brought to France. "But," it said, "Hitler built the autobahn, gave the modern world the Volkswagen and brought to an end the injustice of the treaty of Versailles."

Speculating that one day Hitler's birthday would also be celebrated, the *Century* writer concluded, "We sinful creatures desperately need to worship ourselves, and when we see ourselves in the mirror of nationalism we can become downright ecstatic no matter how distorted the vision."

It applies to people of every nation.

How to meet it? As human beings living on the earth, and especially as Seventh-day Adventists dedicated to giving the glad news of the gospel to people in every land, we must have the enlarged view, the world vision. As John Wesley put it, "The world is my parish."

It is not the American way or the Russian way or the British way or the Chinese way that is needed by the afflicted children of the heavenly Father. Rather, it is the one way with promise: "Jesus saith unto him, I am the way, the truth, and the life."<sup>2</sup> The "great multitude, which no man can number," who accept the way of Christ, will come from "all nations, and kindreds, and people, and tongues."<sup>3</sup>

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<sup>1</sup> *Early Writings*, p. 293. <sup>2</sup> John 14:6. <sup>3</sup> Rev. 7:9.

## Grace Notes

**Cover** The only featured woman speaker at the World Youth Congress in Zurich, twenty-one-year-old Arja-Lissa Vapalahti, is pictured on this week's cover. Photographer was Morten Juberg. Lissa, who hopes to serve others in medical ministry, has completed work at Newbold College in England and is to begin a nursing course this fall.

**Murder** "For the murder of Roy Franklin

Thomas, I sentence you to death in the electric chair, to be carried out eighty-eight days from today." With these words eighteen-year-old Felix W. Fesmire, Jr., was sentenced to die.

Beginning next week, Alfred J. Webb writes of his association with this youth. In "Death . . . in 88 Days" the story of "Buddy" and a pastor's involvement in real-life drama are frankly told. This is a two-part serial.



# Hounded by Fears



by GEORGE DIGEL

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

This was an astonishing thing for Nicodemus to do. It was amazing because of who he was. Did you notice that he was a ruler of the Jews? He was a man of position and the One to whom he went had no position. He was an aristocrat, and the One to whom he went was of the people. He was a man of the schools, he was a scholar, and the Man to whom he went had no diploma. He had never earned a single degree; He did not even have an honorary degree.

Nicodemus was a man who had gotten far on into life. His hair was white, he was now an old man, old in honor and old in years. And the One to whom he went was a young man, young enough to be his son.

Yet we read the striking sentence "The same came to Jesus." That one short phrase tells so much. It gives a marvelous insight into this Pharisee's character. When we read about him we are immediately interested; we know that the man who came to Jesus under such circumstances was no ordinary man.

What sort of man was he? His coming indicates, in the first place, that he was a man with an open mind. He was a man who was willing to learn. He was a man who would not let prejudice blind his eyes to the truth. Other men of his class condemned Jesus without having heard Him. They decided at once that they did not care to believe that He was the Messiah. And not wanting to believe it, they refused to believe it.

It is easy to close our minds to the truth that we do not care to accept. It is so easy to shut our eyes to that which we do not wish to see, and to stop our ears to a message we do not want to hear. And this is just as dangerous as it is easy. The person who refuses to hear the truth loses his capacity to know the truth. There is endless hope for any man, however late his start, if he is only willing to know.

George J. Romanes once wrote a book called *A Candid Examination of Theism*. He decided against theism. He reached the conclusion that there really is no God. But his work had this one virtue: it was candid. Romanes



was willing to learn, and there came a time when he reversed himself completely and became a devout follower of Jesus Christ.

One time a man came to Nathanael and said to him, "We have found the man of whom Moses, the law and the prophets did write, Jesus of Nazareth." Nathanael looked at him in amazement. "Did I understand you to say Jesus of Nazareth? You cannot mean that the Messiah would come from that slum town. Can any good thing come out of Nazareth?" And the man who had brought him the message did not argue. He simply said to him, "Come, and see." Try it out. Nathanael was a fair-minded person. He put the information he had received to the test and found it to be true. Nathanael found that even from despised Nazareth, even from that slum city, there had come One who was at once the Lord of his life and also the Lord of heaven and earth.

It may be that you really are not a Christian. It may be that you have a prejudice against Christianity. It may be that prejudice rests upon a foundation as unreasonable as the one upon which the prejudice of Nathanael was founded. You may have been offended by a so-called follower of Jesus who misrepresented Him. You may have suffered at the hand of one who even belongs to the church. But instead of letting that blind you, suppose you be fair enough and candid enough to come to Jesus Himself. That's what Nicodemus did. Others of his class had condemned Jesus without even listening to Him. Nicodemus said, "Before I condemn Him at least I will hear what He has to say. I will meet Him face to face. I will know what He claims and what He teaches." And so this candid and honest man came to Jesus. He came initially because he was a man with an open mind.

His coming, in the second place, indicates that here is a man who is in earnest, dead earnest. Nicodemus is a very serious man. There is nothing frivolous about him. He is not a mere human bubble. He is not a man who is capable of being satisfied with second-hand information about Jesus. He is genuinely in earnest, determined to know the truth firsthand and to follow it if he can find out what it is.

The virtue of genuine earnestness is no common virtue. It is a rare commodity. This is especially true if you are in earnest about something that is worthwhile. It is the earnest man who finds his way to God. It is the earnest man





who captures life's real prizes. To be flippant, halfhearted, lukewarm, is surely to fail to reach any worthy goal. It is disgusting both to man and to God because you are lukewarm and neither hot nor cold. "I will vomit you out of My mouth," God says.

Then in the third place, Nicodemus is a man of wonderful courage. I know that courage is not the fact that we usually emphasize about him. The opposite is almost always set before us. We like to lambaste the timidity, the cowardice, of this man. We point out sometimes with sorrow and sometimes with zest that he came to Jesus by night. And we get so interested in that phrase "by night" that we forget what comes ahead of it.

The big fact is not that this man came by night. The big fact, the blessed fact, is that he came at all. There was so much to hinder him. There were so many things in the way. But in spite of all these hindrances, in spite of all obstacles, he did come. You may laugh at his cowardice, you may smile and

scorn as you see him stealing along in the shadows. But I wonder whether you who laugh have ever had the courage to come to Jesus even in the night? Nicodemus may not have come with the open boldness that compels our admiration, but no fault of his manner of coming can obscure the blessed fact that he did arrive.

He came to Jesus by night, that is true. I agree that showed he was a bit timid. I think Nicodemus was afraid. Perhaps every footstep he heard that night startled him. I dare say that he felt himself go hot and cold as he passed one whom he knew and from whom he feared recognition. He was afraid, horribly afraid, and yet he came. Do not forget that. And that in itself shows courage.

There are two types of courage. Some men have never known fear, have never really felt fear. There are men who might not recognize fear should they meet it on the street. They are simply strangers to it. I know a few people like this.

I know a six-year-old boy whose name is Johnny. He seems to be one of these people who has never known fear. When he was two years old his mother and I took him swimming to a private pool, and my son Johnny just loved the water. On one occasion, when my back was turned, he jumped into about three and a half feet of water. I scrambled to his rescue as he was under the water trying to get to the top, and when I got him out he was spitting water and coughing and choking. That will certainly teach Johnny a lesson, I thought, and he won't jump back into the pool. So I decided that I'd let him rest on the side of the pool at least for a couple of minutes until he regained his composure, and I turned my back to speak to someone who was there swimming with us. I heard a splash behind me. Turning, I saw Johnny in three and a half feet of water, desperately trying to get to the top of the water again.

There is another type of courage that I think it even more admirable than the courage exhibited by those who have never known fear. This is the courage of a man who is naturally a coward. It is the courage that I experienced when I was a young man of nineteen, every time I made a parachute jump from a thousand feet while serving with the Eighty-second Airborne Division at Fort Bragg, North Carolina. I honor the man who with bulldog tenacity does the thing he feels he ought to do in spite of the fact that fear is clutching at his heart, that his knees are all atremble, and that goose flesh is creeping all over him. Nicodemus had the type of courage that enabled him to go to Jesus in spite of the fact that he was horribly afraid and hounded by fears.

Nicodemus' coming to Jesus also showed that he was a heart-hungry man. Nicodemus was religious. But his religion had never satisfied him. He had given his life to the church, but the church had not quenched the deep thirst of his soul. Somehow, after almost a whole lifetime spent in the atmosphere of the Temple, he was troubled and weary and dissatisfied. He had been in some measure restless and disappointed possibly for years, but his dissatisfaction had been deepened by his fringe acquaintance with Jesus.

He had doubtless heard this young Rabbi on the streets of Jerusalem. The words of Jesus had strangely affected him. They had given him a longing that was at once a pain and a promise; he felt that here was a man who knew a secret that he did not know. Here was

## WIT SHARPENERS

### He Will Direct Thy Path

by OSEAS ZAMORA

Fill in the words in the top section. Use these letters in the lower section as indicated by like numbers. A letter over a given number is placed above its corresponding number in the lower area. When completed you will have a helpful quotation.

1. "Every raven after his \_\_\_\_\_" (Lev. 11:15).

15 38 28 21

2. "And viewed the \_\_\_\_\_ of Jerusalem" (Neh. 2:13).

18 3 35 19 50

3. "Let a gallows be made of fifty cubits \_\_\_\_\_" (Esther 5:14).

44 25 22 30

4. "\_\_\_\_\_, forget not my \_\_\_\_\_; but let \_\_\_\_\_ heart keep my commandments" (Prov. 3:1).

26 11 32 17 2 5 47 9 43 49 1 16 31

5. "For length of days, and long life, and peace, \_\_\_\_\_ to thee" (Prov. 3:2).

12 33 27 4 36 48 7 23 8 34 29 37

6. "Remember all thy offerings, and \_\_\_\_\_ thy burnt sacrifice" (Ps. 20:3).

13 41 14 40 46 42

7. "The sweetness of a man's friend by \_\_\_\_\_ counsel" (Prov. 27:9).

24 20 10 39 6 45

1 2	3 4 5	6 7 8	9 10 11 12	13 14 15 16 17 18 19 20 21 22 23
24 25 26	27 28 29	30 31	32 33 34 35 36	37 38 39 40 41 42 43 44 45
46 47 48 49 50				

Key on page 23



One, who, though far younger, had wisdom that he himself had not learned. So I see Nicodemus urged on by his own burning thirst. I see him lured by the hope that this thirst may be satisfied by the young Prophet from Nazareth.

Making his way through the night to the humble abode of Jesus, he no longer can endure simply a fringe acquaintance. Now, frankly, I'm interested in the errand of this man. I'm profoundly interested in it because I find myself closely related to Nicodemus. I too have hunger and thirst that no earthly power can satisfy. I have needs that no human soul can meet. Possibly they can be met in Jesus. I am sure they cannot be met elsewhere.

Even though I may not be sure that He can meet them, yet I am going to make a trial. For this reason I am going to steal along in the path of this night visitor. I am going to do this, not that I may spy upon him. I am going to do it, not that I may surprise him at his interview with the young Carpenter and report him to the Pharisees. I am going to do it because my own heart is hungry. For this reason I am going to slip in through the door with him and share his view in this night service and hear the marvelous sermon that he heard.

Young person, suppose you go with me. Let us slip in and sit beside this great teacher of Israel and listen as Nicodemus listened to a sermon from the greatest of all teachers. It's a wonderful privilege. Nicodemus never forgot that interview. He never could forget it.

There is a timid knock at the door, then a movement on the inside. The quiet, stately steps of One who has heard the knocking. He comes, opens the door, and Nicodemus stands face to face with Jesus Christ, the Saviour of mankind. There are so many things in the heart of this white-haired teacher that he wants to ask Jesus. There is much that he wants to say, and he stammers and starts again and again. It seems that there are so many things on his heart. He begins with the one big fact of which he is sure. "We know," he says, "that Thou art a teacher come from God." Here is one who knows the mind and the heart of all. Before Nicodemus can tell Him what the matter is, Jesus Christ has answered his question. Not the question of his lips, but the question of his heart.

What did he say to this man who had dared to come to Him through the night? He did not say to him, Nico-

demus, I know what the trouble is with you, you are not honest. Nicodemus, you must quit swearing. Nicodemus, you must quit Sabbathbreaking. You must quit breaking your marriage vows; you must stop yielding to the lust of the flesh. No, He did not say that to this master of Israel. Had He done so, Nicodemus would have blazed away at Jesus, for he was guilty of none of these things. He was a clean man, a moral man, a religious man.

What did Jesus say? "You must be born again." I know what the matter is; you have been trying to find peace and

## To a Rocky Mountain

by RAE CASON

O mount of rock  
And bumps and crags,  
How the sky receives thy praise  
Of wonder—worked and filled  
with power,  
Thy steepened lines  
And dainty flower.  
How on earth can  
joy explain  
Thy love for life  
Though not in vain?  
Thy scraggly trees  
and wind-blown peak  
Of nothing less than  
nature speak.

rest and joy and salvation by doctoring the outside of life. You have found that your well is poisonous and you've tried to remedy it by painting the well curb. You have found that the clock of life does not keep good time and you have spent endless hours and care polishing the hands. You have found the fountain of the heart sending forth a bitter stream and you've tried to remedy it by pulling up a few weeds as they grow round about. Nicodemus, you must be put right at the heart. That is first. That is fundamental.

So Jesus declared to this pious and earnest and honest man the one supreme and universal necessity, the necessity of the new birth. Remember, Jesus said this not to an outcast; he said this not to one who had wasted his substance with riotous living. He said it to one of the most cultured, refined, decent, and religious men of his day. To this man's heart and conscience he spoke home and said, "You must be born again."

I wonder whether you feel disposed to resent this message. I wonder whether you think it is no longer necessary. I wonder if you think it is old-fashioned and out of date. Remember that it is Jesus who spoke this message. Remember that these words fell from the lips of Him in whom dwells all the fullness of the Godhead bodily. And what He said to this man and to all men is "You must be born again."

When Jesus said that, He not only stated man's supreme necessity but also man's supreme privilege. What a pity if we read this as if it were some terrible sentence of doom pronounced against us, if we look at it and say, "Alas, alas, I am a Christian, I am a member of the church." Why is it? Is it because your old life has been so marvelously beautiful and so eminently satisfactory? Do you shrink from this doctrine because you are perfectly confident that you have already found the highest?

Why not look upon it as your supreme privilege instead of something to be feared and hated and threatened by. Christ told Nicodemus that it was his privilege to be born again. He told him that life might be made over for him even though he was old. This is marvelous indeed. I know of nothing, not even the resurrection from the dead, that is so wonderful as that a man may be raised into spiritual life who in times past was dead in trespasses and in sin. There is no experiment that has been more clearly demonstrated than the power of God to remake men and women and young people.

The new birth has been experienced by the most depraved and abandoned of men. It has been experienced no less radically by the most decent and moral. How do you account for the marvelous change that was wrought in Saul of Tarsus as he went that day from Jerusalem to Damascus? He was not a fake; his experience was not phony. He was clean and upright and in dead earnest. Yet there came to him an experience that utterly revolutionized him, and in the power of that experience he changed the history of the entire world.

Here is another man; he is a scholar, he is enthusiastic, he is brave, he becomes a missionary and buries himself in the wilds of America in an effort to convert the American Indian. But he goes home a confessed failure; he preaches in England and declares that he preached much but saw little results. Then one night he does trust Christ and Christ alone for salvation, and he



comes forth from that service to bring England to new birth.

Whoever you are, I preach to you this marvelous gospel that your supreme necessity, your supreme possibility, is a new birth. You must, you may, be born again.

The sermon startled Nicodemus. It made him afraid. "How can these things be?" he asked in utter perplexity. And as if in answer, the wind begins gently to blow, and Jesus said, "Do you hear the wind? It blows where it wills, and you hear the sound of it but you do not know whence it comes or whither it goes. So it is with everyone who is born of the Spirit. You cannot see the wind, but you can experience it. You can know it for a strong and vital fact. And while you cannot understand all the mysteries of a new birth, you can understand enough to experience it. For while God's part may be far beyond your comprehension, your part is simple enough for the understanding of even a little child.

"How is it? As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believes in Him should not perish, but have everlasting life. We are

reborn through faith in Jesus Christ."

Leave off your speculations. Leave off your pet theories. Accept this glorious gospel in its sweet simplicity. Do that now and you will experience what Nicodemus experienced and what countless multitudes that no man can number have experienced since then. You too will be born anew.

Nicodemus was never the same after this night. He went out to become a follower of Jesus. He was still a timid follower for many days, but when his colleagues condemned Jesus he dared to speak in His defense. It was not as bold a speech as we might have desired, but he stood for Him nonetheless. When Jesus died, he came out into full and acknowledged discipleship; Christ had succeeded in making the coward into a hero.

Just so, Jesus Christ can remake you and me. Have you ever given Him the opportunity? I mean *really* given Him opportunity? Have you ever been born again? Born from above? Have you experienced that change that is so revolutionary as to be called a passing out of death into life? Have you so become a partaker of the divine nature that you

are overcoming sin? Are you in the power of this new life overcoming the world? Do you here and now have the witness within you that you are His? Or are you in the same plight of those who are trying to live with an old heart?

Some of you may be utter strangers to this blessed experience. If so, let me insist that it need not be the case. Just now, Christ offers you the same privilege that He offered this man years ago. You may be born again now. In a moment, in a twinkling of an eye. There is life, for a look at the crucified One.

There is life at this moment for you. Will you claim it?

I know there are hindrances. I know the enemy will suggest many difficulties. Cowardice may tug at your heart. But break away as did Nicodemus and come even though you have to come hounded by your fears. Christ waits to receive you and to remake you. This is His sure promise: "Him that cometh unto me I will in no wise cast out."

Some time ago one of my favorite authors wrote a paragraph that I would like to share with you. "I saw that many souls might be saved if the young were where they ought to be, devoted to God and to the truth; but they generally occupy a position where constant labor must be bestowed upon them or they will become of the world themselves. They are a source of constant anxiety and heartache. Tears flow on their account, and agonizing prayers are wrung from the hearts of parents in their behalf. Yet they move on, reckless of the pain which their course of action causes. They plant thorns in the breasts of those who would die to save them, and have them become what God designed they should, through the merits of the blood of Christ." \*

Young people, there are adults who would give their very lives if they could have the assurance that you would come to Christ. There are men and women who by the grace of God would lay down their lives to convince you of His love.

For the sake of Jesus Christ, for the sake of a loving God, give Him a chance. I know you're hounded by fears. I know your needs and your anxieties, young people. But would you stand with me and tell God that you, by His grace, will give Him a fair chance to make you whole and recreate in you a new heart?

## His Answer

by PRISCILLA WILBERT

I watched this world's confusion mount,  
With wars in every land.

I saw so many loved ones  
Refuse to take their stand.

I watched the morals of the world  
Sink lower than before.

I read of earthquakes, storms, and strife  
That spread from shore to shore.

One day my friend was smitten down  
By death's own cruel sword;  
Then with my eyes so full of tears,  
I said, "How long, my Lord?"

He watched me as I went my way,  
Self-satisfied, content,  
He counted friends that I passed by,  
And wasteful hours I spent.

He watched as day by day went by,  
Without a word of prayer.  
He saw me make the same mistakes,  
Without a thought or care.

A shadow came across His face,  
But yet His eyes were mild,  
And as a tear slid down His cheek,  
He said, "How long, My child?"

\* Messages to Young People, p. 206.

From a sermon first preached at Sligo Seventh-day Adventist church, Takoma Park, Maryland, July 20, 1968.



# Not That Important

by DOROTHY EMMERSON

ON THE ship returning from Europe last summer my husband and I became acquainted with a young woman who sat at the next table in the dining room. During the entire trip I noticed she was wearing a simple black dress. I really didn't think much about it until the last day on ship when she appeared at the table with a bright-yellow scarf at the neckline and I remarked how pretty she looked in that color. Only then did she laughingly describe what had happened to her.

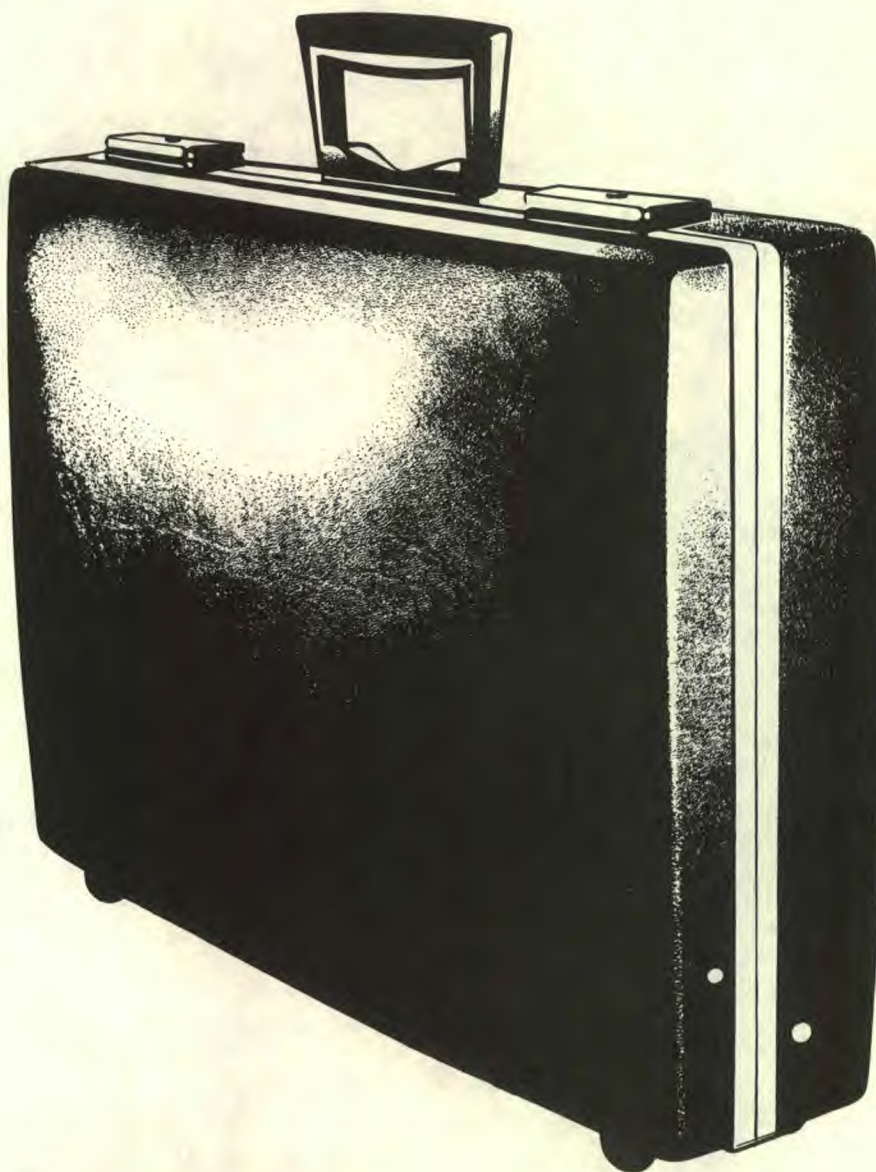
"You know," she said, "I had a whole suitcase of lovely clothes for my trip. But when I arrived in London my suitcase didn't get off the plane with me. After much checking and phoning I was assured that my suitcase would be waiting for me in Germany. Still, when I arrived in Hamburg—no suitcase! I was then promised that absolutely without fail my suitcase would be in Paris upon my arrival. Well, it wasn't; and here I am returning home after a month of hopping all around Europe, and I still don't know where my clothes are. This is the dress I started out in from New York. I have been able to wear it during my whole trip (thanks to its drip-dry material) and, crazy as this may seem, I've managed just fine!"

The more I think about this, the more I realize how dispensable things really are. All you have to go through is a fire or a war where you lose everything you own, to realize that possessions are not that important to happy living.

I knew one young woman whose husband was called into the service while they were living in Cuba, and she had to leave all her wedding gifts behind, just like that! (In fact, she gave most of them to church members there.) I've never heard her mention her loss, although I am sure, like any other woman, she

would like to be able to say, "This was a wedding gift," especially now that she has been married a good many years.

Things are nice to have, necessary in fact, but they are not all that important. "Where your treasure is, there will your heart be also."





# Zurich Saw Youth Dedication

by MORTEN JUBERG



**N**O GROUP at the Zurich Youth Congress worked harder or faced more apparently insurmountable snarls of international communication than did the ACN—the Adventist Collegiate Network.

This small corps of youth, headed by Dr. Don Dick, of Southern Missionary College, worked tirelessly to send a nightly broadcast of congress events back to a network of stations in the United States.

Well in advance of the congress, arrangements were made in the United States for a leased wire to Zurich, but when the broadcasters arrived at the congress site a day before the official opening, they found problems. Energetic Gabe Romero, associate public relations director of the Washington Sanitarium and Hospital, told me about the difficulties:

"We called the Zurich telephone company Monday when we arrived to check out the arrangements for the transmissions of the broadcasts by phone to the States. We were shocked to find they knew nothing about any arrangements!"

Telephone calls buzzed across the Atlantic. Cabled assurances came back that the program was officially cleared for the first two nights. Nothing was said, however, about the last two nights, even though prior arrangements had cleared this time.

Each night at 11:00 P.M., Zurich time, a half-hour digest and commentary of congress events went to a net-

*The brass choir (above) presents special music. Below: These three Argentinean delegates are, left to right: Elder Edwin Mayer, Harry Benjamin, and Arturo Balo.*

*The Youth's Instructor, October 28, 1969*



work of stations from Washington, D.C., to Los Angeles, California. With a five-hour time differential, this made the release time along the Eastern seaboard of America at 6:00 P.M.

Every night, Mr. Romero sent more cables seeking to clear up the lack of communication, but no answers came. Friday afternoon, another cable crackled its way to Southern Missionary College. From there, they called the telephone company in Washington, D.C., and were assured that everything was clear.

On this assurance, the Zurich telephone company relayed the program. But no official word came the next day. For the closing program on Saturday night, they refused. "You have no permission," they told Gabe. "Don't plan on any transmission tonight."

On Saturday night Gabe called the Zurich office again. The reply was curt: No permission—no program! In desperation, he called the head of the Swiss telephone company in Bern. In turn, this man called Washington and got the official word—everything was cleared. The program went on as planned.

In their transmissions, the Adventist Collegiate Network marked a first for Adventist communication. When leased telephone wires were too busy, the program buzzed to the States by satellite—the first time for any Adventist program.

After my visit to ACN headquarters, I hurried back to the pressroom in an adjacent building. Under the direction of Marvin Reeder, of the General Conference Bureau of Public Relations, newsmen covered the congress in depth. Samuel Monnier, public relations secretary for the Southern European Division, coordinated news coverage for the Continent.

One of Zurich's largest dailies, *Tages-Anzeiger*, printed a special edition with an insert of congress activities. In addition, radio and television stations beamed news of the congress to the Zurich area.

A Telex machine facilitated rapid transmission of news. This machine, similar to news-wire machines, enabled dispatches to be sent directly to newspapers in the States. In addition, arti-



*Delegates in colorful costume present Latin American music (above). Center: Molly Chang (right), a student at Taiwan Missionary College. Below: One of the many fine, colorful choirs was from Yugoslavia.*









cles in German and French went to news services on the Continent.

At one end of a corridor near the news room I saw a group of four young people in earnest conversation as they read from the Bible. I watched as they prayed together. Before they separated, I walked over and asked what they were doing. Colin Cook was their spokesman:

"We're here because we wanted to have morning worship together. We came to the congress for fellowship with one another, but we also want something extra from God. So we decided to read the Scriptures and pray together."

Further conversation revealed this young man to be a pastor from England. Others in the group included Baxter Harum of Karachi, Pakistan, and two students, Marcus Shrimpton and Ampthea Hough.

Ampthea's strongest impressions of the congress stemmed from the friendliness of the delegates. "I like to see smiling faces," she said, adding her own smile as emphasis. "These are permanent smiles I see around the congress."

Colin told me that many visitors to the congress were camping in areas around Zurich. "I've seen the congress insigne posted in many private camps," he said. "Many have come to the congress on their own and are camping out."

The insigne used at the congress on badges, booklets, and in all advertising, made identification of delegates simple. I even heard some advocating the congress insigne as an official trademark of the Adventist Church.

Lodging for the thousands of delegates posed a problem for Zurich, where limited hotel space exists. Through the kindness of city officials, many of the city schools were opened as dormitories. The Swiss army furnished blankets.

Some 15 to 18 cots jammed each classroom. Most of those staying in the classrooms probably did not get more than five hours of sleep each night. Out of curiosity, I totaled my sleeping hours for the first five nights and found it was 22 hours. This didn't come from any desire to be intemperate—there was

just too much to be done in less time.

The action-packed program each evening generally closed about 11:00 P.M. By the time delegates caught buses back to the schools and quieted down, the time was 1:00 A.M. or after.

An early rising was mandatory, since the school buildings were locked for the day at 8:00 A.M. I learned that the limited amount of lukewarm water for showers was most available around 6:00 A.M.

After one of these invigorating early morning showers and a hearty breakfast, I made my way to the Hallenstadion for the morning program. Near the front of the auditorium, I spotted a young man who had taken part in the Far Eastern Division presentation the evening before. His name is Earl Anchant and he works in the physical-therapy department of Youngberg Memorial Hospital, Singapore.

Earl, a Malaysian, responded quickly when I asked him about youth evangelism in Singapore. "I am glad you asked that question. I was the president of a group of ministerial students who banded together and called themselves the 'Preachers of Tomorrow.' A new experiment conducted by the group resulted in many baptisms. It is called 'block evangelism.'"

Earl described the program for me. "We have many tall apartment buildings in Singapore, some ten to 16 stories high. We get a truck and drive to one of these apartment communities, then sing songs to attract a crowd. After that, we show a film. The favorite is 'One in 20,000.' Following the film, we have one of our group give a short talk."

Earl told me he had found inspiration at the congress and planned to be active this fall in another project which he termed "village evangelism."

"There are villages all along the main highways near Singapore and in one of these we have four branch Sabbath schools. We want to do more in these villages," he explained.

Though Earl was reared an Adventist, at one time he left the church. "I chose not to be an Adventist," he told me.

"There was a patient church pastor named J. L. Pogue. He came every



*Top left: Members of the Adventist Collegiate Network, left to right: John Beckett, La Sierra College; Shirley Welch and Don Martin, Columbia Union College. Center: Gymnasts from Andrews University. Right: Polish delegates demonstrate unusual headgear. Bottom left: Ben Shoun, Lake Union Conference; and Carol Freuchtel. Center: Judy Gaines (left) and Audrey Vance of California. Right: Earl Anchant, Far Eastern Division.*



Sunday to see me at work and tell me I was missed. I always had a good excuse why I had not come to Sabbath school and church."

One Sunday, Elder Pogue caught Earl off guard and he had no excuse. Thinking fast, Earl looked down at his bare feet. "I have no shoes, so I couldn't come to church," he falteringly told the pastor.

A few hours later, Elder Pogue returned with a pair of shoes. This broke down Earl's resistance to the gospel message. "I then became an Adventist in the true sense of the word," he said.

In my visits with young people at the congress, I continued to be impressed with the caliber of those I met. No doubt there were those who came

expecting to see a show. However, there were many present who came with a serious purpose. I kept meeting these youth.

I saw a young couple sitting together reading a Bible. This aroused my curiosity and I went over and introduced myself. The young man, Ben Shoun, from Michigan, is a senior theology student at Andrews University. With him was his fiancée, Carol Freuchtel, from Virginia, who is taking nursing at Andrews.

Ben, official delegate from the Lake Union Conference, especially enjoyed the Czechoslovakian program at the congress. "I was proud of the message of freedom they had in their presentation," he related. "Of course, some of

this pride comes because I have a Czechoslovakian background.

"Even though some of these countries do not enjoy the type of freedom we have," he continued, "they demonstrated an unusual enthusiasm. This is something I want to take back with me."

This spirit of dedication and enthusiasm for the gospel could be felt at the congress. One day I roamed around asking dozens of youth the question, "What does Jesus Christ mean to you?"

To some the question brought silence. Others searched for words as they answered my query. Still others bubbled over as they told me of their personal encounter with Jesus. Perhaps it is not a fair question, but it is basic.

Seeking to enlarge the scope of my visitation with young people at the congress, I talked to two delegates from Taiwan. Molly Chang is a sophomore medical-technology student at Taiwan Missionary College. She told of her personal faith in God and her inspiration in meeting other delegates.

"I have received power from meeting these young people," she explained. "I am glad to know God's work has a lot of young people in it."

Molly's companion, who works for the Taiwan Mission, has a name I failed to have spelled out on my tape recorder. It is a melodious name, like the trilling of a bird, as I have listened to it over and over, trying to decipher it. Even though her English is limited, she, too, said she felt blessed in coming to Zurich.

One afternoon I helped Herb Ford, then PR director of the Pacific Union Conference, shoot pictures for back-home publicity. While he took the pictures, I lined up Pacific Union members in a pose with a most cooperative Finnish delegate, Arja-Liisa Vapalahti.

Liisa, the only young woman to address the congress, told me she lives in Turku, near Helsinki. Finland happens to have this distinction in the Adventist Church: it is the only country in which women are employed in the ministry.

However, Liisa's ambitions turn toward the medical work. She has attended Newbold College and will begin nursing courses this fall. Not only does this prospective nurse speak English, but she is fluent in German and Swedish in addition to her native tongue. Listening to her as she conversed with ease with those of different nationalities, I wished I had at least mastered some German before coming to the congress.



*From left: Pastor Colin Cook, England; Baxter Harun, Pakistan; Marcus Shrimpton; and Ampthea Hough held their morning worship in a busy corridor.*



*Elder T. E. Lucas and associates receive a standing ovation for success of the congress.*



# Powerful Stimulus

by ROBERT L. OSMUNSON, Ph.D.

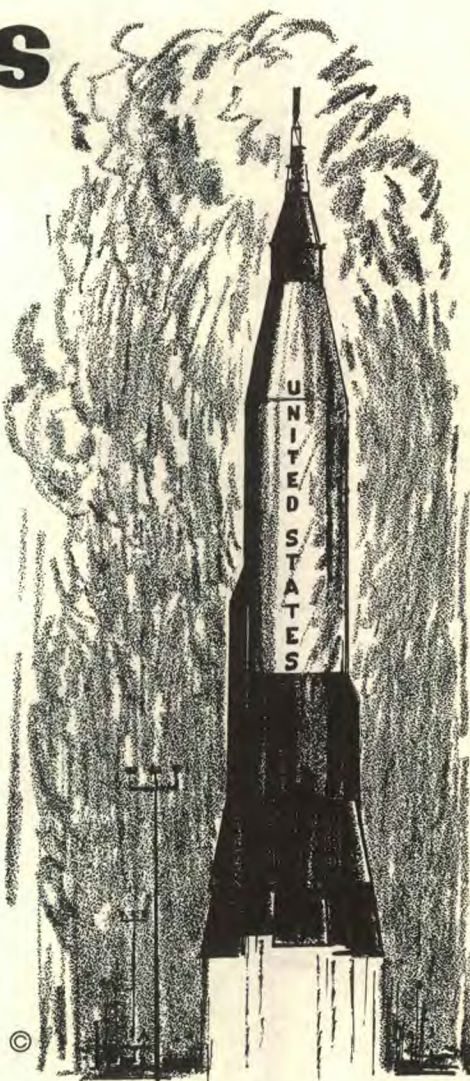
PART TWO—CONCLUSION

THE redeemed who enter the cloud—that great space vehicle—will have no problem with radiation, weightlessness, or rare atmosphere. They will not be bothered with cumbersome pressurized space suits. Nor will they have to worry about batteries to be recharged or circuits that might become overloaded and trip-breaker switches—as happened twice on the *Apollo-7* flight.

What antigravity forces will be used to launch us into space, we, of course, don't know. But He who can hold the worlds in space will have no problem in creating the velocity needed to escape earth's gravitational pull.

Inspiration continues by stating, "We all entered the cloud together, and were seven days ascending to the sea of glass."<sup>1</sup> We don't know exactly where heaven is, but if we were to go beyond Orion (when the Holy City comes down to this earth it comes through the open space in Orion)<sup>2</sup> we have quite a journey to make in seven days.

Orion is approximately 1,800 light years away; that is 1,800 times the distance light travels in a year. Light travels at some 186,000 miles a second. In one year, light travels nearly 6 trillion miles (6,000,000,000,000); 1,800 times 6 trillion would be 10.8 quadrillion or 10,800,000,000,000,000. Astronauts travel at close to 25,000 miles an hour. At that speed, it would take us 49,090,909 years to reach the nebula



of Orion! We are seven days on our space trip. Explain it, No! Believe it, Yes! Hope for it, Surely!

Back in 1905 Einstein propounded the theory that velocities greater than that of light were absolutely impossible. Now, however, the theory is being put forth by such men as Physicist Gerald Feinberg, of Columbia University, that there could be particles, he calls them tachyons, that exist "only on the other side of the speed-of-light barrier."<sup>3</sup> In other words, their lowest threshold so far as speed is concerned

is that of light. These tachyons are referred to as having "infinite speeds," and if they are a reality "Feinberg's dreamed-of trip to the distant stars may yet be possible."<sup>4</sup>

Again, we read, "All the treasures of the universe will be open to the study of God's children."<sup>5</sup> "All the treasures of the universe"—think of that! Right here on our little earth, every year, there are some 2 million new scientific discoveries. If a person tried to keep up with this rate of knowledge explosion he would have to examine these new discoveries at the rate of some 548 every hour to keep up with the annual 2-million rate. How could it be done? There isn't enough time. A lifetime isn't long enough. We need eternity, and that is what we will have.

In recent years the Widner Library at Harvard University has been adding books at the rate of some 800 a day—well over 250,000 a year. Imagine 800 new books a day—in one library. If a person tried to examine those books and keep up with the rate of attrition, he would have to examine them at the rate of 100 an hour, working eight hours a day. These books represent only a mini-speck of *all* the knowledge of the universe. Eternity will indeed be exciting, thrilling, exhilarating.

There is still more. We read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared

To page 21



# Wrap up your shopping in ten minutes

(Or what to give Aunt Minnie, who has everything)



It's the same problem, every holiday season.

What can you give Aunt Minnie, who already has everything? What to give Uncle Henry, who seldom likes anything? And what about your teen-age friends? They have such mod tastes these days.

What to do? You can solve your problem right now by subscribing to a year of "Signs of the Times" or "Listen" for each person on your Christmas list!

You already know "Signs of the Times." Probably you are acquainted with "Listen," also. "Listen" appeals especially to young people. True stories and interviews with famous people emphasize the happiness of healthful living and point out the problems of drug and alcohol abuse.

Why not take ten minutes now to write down your Christmas names and addresses. Indicate "Listen" or "Signs" after each name. Mail us the list with your check. A gift card bearing your name will be included with each subscription, if you request it.

And who knows? With "Signs" arriving monthly Aunt Minnie may discover something precious which money can't buy. Uncle Henry's temper may improve. And after reading "Listen" your friends may rethink some ideas. Join in the true spirit of Christmas by sharing your love and concern with those around you.

## Special Christmas Prices:

SIGNS— **\$2.75** for one year

LISTEN— **\$2.00** for one year

Place your order with your lay activities secretary or the local Book and Bible House.

These prices expire December 31, 1969.

# Christmas the next





# Sabbath School Lessons

Prepared for publication by the General  
Conference Sabbath School Department

NOVEMBER 1, 1969

SENIOR

## V—The Sure Word of Prophecy

**MEMORY VERSE:** "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19).

**STUDY HELPS:** *Education*, pp. 173-184; *The Great Controversy*, chapters 18, 19; *SDA Bible Dictionary*, pp. 882, 883; *The SDA Bible Commentary*.

### The Bible a Book of Predictive Prophecy

1. Locate the first and the last prophecies in the Holy Scriptures. Gen. 3:15; Rev. 22:20.

**NOTE.**—The first predictive prophecy found in the first book of the Bible, Genesis, foretells the first advent of Christ and Christ's smiting of the serpent's head by means of His victory on the cross. The predictive prophecies of the last book of the Bible forecast the second coming of Christ, the day of the Lord, and the deliverance of the saints. Between Genesis and Revelation are to be found hundreds of prophetic predictions which (1) have meaning today, (2) have met fulfillment in the past, or (3) will be fulfilled in the future.

2. What words introduce the prophetic book of Revelation? Rev. 1:1.

**NOTE.**—"The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. It should be studied with reverential awe."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 1:1-3, p. 954.

3. What is said of those who read the books of Daniel and the Revelation? Matt. 24:15; Rev. 1:3.

**NOTE.**—"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. . . . "One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided."—*Testimonies to Ministers*, p. 114.

### Dependability of Bible Prophecy

4. What word of confidence did Peter express? 2 Peter 1:19.

5. How were the prophecies of the Scriptures given? 2 Peter 1:21.

**NOTE.**—The Old Testament and the New Testament prophets were "moved" by the Holy Ghost. In Acts 27:15, 17 Luke uses the same word of a ship being driven before the wind. "The prophets were borne along by the Spirit as a ship is borne along by a wind. They were entirely under the Spirit's motivation."—*The SDA Bible Commentary*, on 2 Peter 1:21.

6. What did the prophets seek to know? 1 Peter 1:10.

**NOTE.**—"Enquired. Or, 'sought out,' a reference to the diligent study by the prophets of divine utterances, doubtless their own along with those of their fellow prophets, particularly with respect to the coming of the Redeemer. The possession of the prophetic gift does not imply full and complete knowledge on all matters. The prophet knows only that which God has revealed to him, and only this is he permitted to set forth as a 'Thus saith the Lord.' Since the messages to one prophet often complement those given to others, it becomes necessary to compare the various revelations in order to get a balanced and comprehensive view of the messages from Heaven. This the ancient prophets did."—*Ibid.*, on 1 Peter 1:10.

7. Whose Spirit was operating in the prophets? 1 Peter 1:11, 12.

**NOTE.**—"What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to His servants! 'Unto whom it was revealed, that not unto themselves, but unto us they did minister.' Witness those holy men of God as they 'inquired and searched diligently' concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood!"—*The Great Controversy*, p. 344.

8. In what did Peter say those to whom he was writing were established? 2 Peter 1:12 (last part).

**NOTE.**—The "present truth" is the truth possessed by the church at any given time in church history—the revealed truth for that time. In apostolic times, the recent first advent of Jesus—His coming, His life, His death, and His resurrection—constituted "present truth" for that era. These events had fulfilled a host of Old Testament predictions. In our day, the three angels' messages, which include the gospel of the first advent and of the imminence of the Second Advent, are "present truth."

### Basic Principles of Prophetic Interpretation

9. What principle is stated by Paul? 1 Cor. 2:12, 13.

**NOTE.**—A dozen principles of interpretation are stated in the following inspired paragraph. Can you locate them?

"The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the Word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found."—*Education*, p. 190.

10. What does Peter say about prophecy? 2 Peter 1:20.

**NOTE.**—Peter here declares that no Bible prophecy reflects the private opinion of the prophet; as he hastens to state, these holy men of old

were moved by the Holy Ghost as they wrote. Surely, if those who wrote the Bible were not permitted to inject their own ideas into it, we who read what they wrote have no right to inject our private ideas into a passage of Scripture and then claim for our private ideas the authority of Scripture.

11. What figurative prophecies were given in the Old and New Testaments to delineate world events with relationship to the close of time? Daniel 2; 7 to 9; Revelation 10 to 14.

**NOTE.**—The great nations of antiquity were represented by the metallic image of Daniel 2, also by the four figurative beasts of Daniel 7. Ellen White wrote: "The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed."—*The Great Controversy*, p. 599.

12. To whom do the revelations of God belong? Deut. 29:29.

**NOTE.**—"We may not, in this life, be able to explain the meaning of every passage of Scripture; but there are no vital points of practical truth that will be clouded in mystery. When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by His Spirit to search the Scriptures, even with fasting and with prayer, until link after link is searched out and united in a perfect chain. Every fact which immediately concerns the salvation of souls will be made so clear that none need err or walk in darkness."—*Testimonies*, vol. 2, p. 692.

13. What instruction given by James with respect to wisdom for meeting trials is valid also in asking for wisdom to understand the Bible? James 1:5-8.

**NOTE.**—"Those who are teaching the most solemn message ever given to the world, should discipline the mind to comprehend its significance. The theme of redemption will bear the most concentrated study, and its depth will never be fully explored. You need not fear that you will exhaust this wonderful theme. Drink deep of the well of salvation. Go to the fountain for yourself, that you may be filled with refreshment, that Jesus may be in you a well of water, springing up unto everlasting life. Only Bible truth and Bible religion will stand the test of the judgment."—*Fundamentals of Christian Education*, p. 127.

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## V—Jochebed and Miriam, Mother and Sister of Moses

**MEMORY GEM:** "And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it" (Exodus 2:9).

**ILLUMINATION OF THE TOPIC:** *Patriarchs and Prophets*, pp. 242-244, 288, 382-385; *The SDA Bible Commentary*.

**STUDY AIM:** To evaluate the influence of a dedicated mother and sister on a man's life.

### Introduction

In the fertile section of Goshen, Jacob's descendants prospered and multiplied, while the Egyptians became at once jealous and despotic. The friendly Hyksos, as the Asiatic kings were called, had been driven out, and a new dynasty that "knew not Joseph" subjected the Israelites to slavery with extreme cruelty. Under these forbidding circumstances, Amram and Jochebed, of the tribe of Levi, were blessed with three children, Miriam, Aaron, and Moses.

### 1—The Mother of Moses

1. What is known of the parentage of Moses? Ex. 6:18, 20.

"Jochebed. Meaning 'Jehovah is glorious.' Jochebed is the earliest known human name related to the divine name Jehovah. . . .

"His father's sister. Jochebed, who is merely spoken of in general terms as a

daughter of Levi in Ex. 2:1 and Num. 26:59, which could mean any female descendant of Levi, is here called the aunt of Amram. She was therefore a sister of Kohath and a literal daughter of Levi."—*The SDA Bible Commentary*, on Ex. 6:20.

2. In what way did Jochebed save the life of her son? Ex. 2:2-8.

"The mother's earnest prayers had committed her child to the care of God; and angels, unseen, hovered over his lowly resting place. Angels directed Pharaoh's daughter thither. Her curiosity was excited by the little basket and as she looked upon the beautiful child within, she read the story at a glance. The tears of the babe awakened her compassion, and her sympathies went out to the unknown mother who had resorted to this means to preserve the life of her precious little one. She determined that he should be saved; she would adopt him as her own."—*Patriarchs and Prophets*, p. 243.

3. What part did Miriam play in this drama? Ex. 2:5, 7, 8.

"The faith and resourcefulness of a loving mother and the tact and skill of a prudent sister were crowned with success. Not only was Moses' life saved, but he was, as well, returned to his own cradle and to the bosom of his own mother. In this way provision was made that he might receive from her those first impressions which are so indelibly fixed upon the mind of a child."—*The SDA Bible Commentary*, on Ex. 2:8.

4. What was the result of Jochebed's work during the next twelve years? Ex. 2:9, 10.

"Jochebed was a woman and a slave. Her lot in life was humble, her burden

heavy. But through no other woman, save Mary of Nazareth, has the world received greater blessing. Knowing that her child must soon pass beyond her care, to the guardianship of those who knew not God, she the more earnestly endeavored to link his soul with heaven. She sought to implant in his heart love and loyalty to God. And faithfully was the work accomplished. Those principles of truth that were the burden of his mother's teaching and the lesson of her life, no after influence could induce Moses to renounce."—*Education*, p. 61.

5. What were the respective ages of Moses, Miriam, and Aaron when the time came to deliver Israel? Ex. 7:7.

It is evident that Miriam was the oldest in the family, since she was a child able to bear responsibility when Moses was placed in the river, while Aaron was three years old at the time.

### 2—Miriam, Poet, Musician, and Prophetess

6. By what remarkable trio of workers did God bring Israel out of the land of Egypt? Micah 6:4.

7. What did Miriam help to compose and teach the women of Israel after they had passed through the Red Sea? Ex. 15:20, 21.

"A strong wind had backed up the waters of the Sea of Reeds, and Miriam led the Hebrew women across the dry sea bottom. Following hard upon them came Pharaoh's detachments of chariots and horsemen. But the sea came flooding back and they were swallowed up in the water. We can see Miriam as a commanding figure, her face radiant in this hour of her people's deliverance. She and the women following behind her moved forward on dry ground through the midst of the sea. . . .

"This Song of Deliverance, sometimes referred to as the Song of Miriam and Moses, is one of the earliest songs in Hebrew literature, and one of the finest. What part Miriam had in the composition of this national anthem, the oldest on record, is not known, but in weaving it into the conscious life of her people she had an equal share with Moses and Aaron."—EDITH DEEN, *All of the Women of the Bible*, p. 59.

### 3—Miriam's Besetting Sin

8. What fault did the sister and brother of Moses find with him, and what was their real reason for complaint? Num. 12:1.

"Zipporah's father was actually a Midianite . . . , and thus a descendant of Abraham. . . . Upon rejoining Moses at Mt. Sinai . . . , Zipporah had observed the heavy burdens borne by her husband and expressed to Jethro her fears for his well-being. Thereupon Jethro counseled Moses to select others to share the re-

## Recipe of the Week

### SALSIFY AND CELERY SOUP

### SOUP ENCORE

Yield: 5 cups

2 cups chopped salsify  
1 cup diced celery  
¼ cup minced onion  
3 tbsp. oil

3 tbsp. flour  
3 cups milk  
1 tsp. salt  
½ tsp. Accent

1. Cook salsify, celery, and onion in 1½ cups water until tender.
2. Make white sauce of oil, flour, and milk.
3. Combine vegetables with white sauce.
4. Season and serve with minced parsley as garnish.

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sponsibilities of administration with him. When Moses acted upon this counsel without first consulting Miriam and Aaron, they became jealous of him and blamed Zipporah for what they considered Moses' neglect of them. . . . The fact that Zipporah was a Midianite, though a worshiper of the true God, was used by Miriam and Aaron merely as an excuse for rebelling against the authority of Moses. He did not violate the principle of nonmarriage with the heathen when he took her to wife, as they apparently claimed."—*The SDA Bible Commentary*, on Num. 12:1.

**9. What evidence did they mention to sustain their claim to equality with Moses in leading Israel? Num. 12:2.**

"The third scene in Miriam's life offers a sharp contrast to this one, and occurs some time later. Some chronologists believe it took place only one year after the passage across the Sea of Reeds, but this period seems hardly long enough for Miriam's character to have changed so completely. Miriam has had a spiritual fall—and over what we would least expect. She has spoken against her brother Moses.

"The limitations in Miriam's character come into clear focus in this third dramatic scene in her life. No longer does she stand on the summit as she did in her triumphant hour. She is still an exalted person, but no longer a leader in exultation. This time she is a leader in jealousy and bitterness. Probably she had become rebellious because her place was secondary to that of her brother, Moses."—*All of the Women of the Bible*, pp. 59, 60.

**10. How did the Lord take a hand in this matter? Num. 12:3-10.**

"The words Miriam and Aaron spoke against Moses introduce a personal incident in which jealousy played a large part. As the Exeg. points out, Miriam the sister of Moses was the chief offender. She herself was a prophetess envious of Moses' superior position. Observe how she endeavors to conceal her real motive of jealousy by the reference to the marriage of Moses. How characteristic that is of jealousy! But though we try to conceal it, soon we reveal it as did Miriam when she said, 'Has the Lord indeed spoken only through Moses?'"—*The Interpreter's Bible*, on Num. 12:1-16, pp. 200, 201.

**11. How did Miriam receive better treatment from her brother Moses than she deserved? Num. 12:11-15.**

"Though she had held a grudge against him, Moses acted toward her in a spirit of love. Probably when he saw his sister leprous, he remembered that he had once been stricken with leprosy too.

"We can assume that the heart of Miriam was touched by her brother's love. Though she was shut out of the camp for seven days, in accordance with the regulations of the Israelites, . . . she was not shut out of the hearts of those

## POWERFUL STIMULUS

From page 17

for them that love him."<sup>6</sup> You have seen magnificent palaces, gorgeous grounds, paintings, mosaics, swimming pools, yachts, conveniences, delightful surroundings, architectural wonders, but heaven is going to be better than that—better than you can imagine. There will be no more sorrow. No one will say that they are sick. No more war. No fears. Plenty to eat. Fun with the animals. We will be able to run and not be weary (I get so tired when I jog my mile!). Boys and girls will be playing in the streets. Death will be swallowed up in victory. Loved ones will be reunited.

The messenger of the Lord was given a view of other worlds. She speaks of the inhabitants' being noble, majestic, and lovely. She mentions seeing Enoch moving about the world he was visiting as if he were perfectly at home. Then, she says, "I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, 'You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting *all* the worlds and

viewing the handiwork of God.'"<sup>7</sup>

Imagine having the privilege of visiting *all* the worlds. What does this mean? It almost explodes one's mind, trying to think about it.

In our solar system one planet seems to be inhabited. But, of course, our solar system is only one of perhaps a billion in our Milky Way. It is very possible that there are a billion inhabited planets in the billion solar systems. Through the Mount Palomar telescope one can see about 5 billion other Milky Ways, or galaxies. If each of these has a billion inhabited planets, that is about 5 quintillion worlds—5,000,000,000,000,000. It is going to take a little time to visit all these worlds!

It is an exciting prospect. Let's go. Fasten your seat belts. The voice of your Captain, Jesus, asks for your passport—a surrendered heart. He will provide the visa of entry—His righteousness. All aboard!

<sup>1</sup> *Early Writings*, p. 16.

<sup>2</sup> *Ibid.*, p. 41.

<sup>3</sup> "Exceeding the Speed Limit," *Time*, February 14, 1969, pp. 42, 45.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Education*, p. 307.

<sup>6</sup> 1 Cor. 2:9.

<sup>7</sup> *Early Writings*, p. 40. (Italics supplied.)

she had led in their triumphant hour. . . . Doubtless the leprosy of Miriam's mind departed with the leprosy of her body."—*All of the Women of the Bible*, p. 61.

**12. Where did Miriam die and where was she buried? Num. 20:1.**

Following Miriam's grievous sin, she lived thirty-eight years, and died at a probable age of some 132 years. This

occurred about four months before Aaron's death and eleven months before Moses died.

This great woman, chosen of the Lord, a prophetess, sister of two great men, was also human, as we are. She made the same mistakes we make. It was just as wrong for her to indulge sin as it is for us to do the same thing. We all need the same Saviour.

### What Is in This Lesson for Me?

In the life of a great personality one sin tends to obscure all the numerous qualities of greatness and a lifelong record of accomplishment.

Sin is never "just a little thing," to be glossed over and excused. It is to be put away in the fathomless ocean of God's forgiveness and never indulged again.

### Questions for Class Discussion

1. Was the family of Moses exempt from Egyptian bondage when he was taken into Pharaoh's palace?
2. How old was Miriam when Israel left Egypt? Why is no mention made of Jochebed and Amram?
3. What may be significant about the leprosy of Miriam?



#### Voice of Prophecy Titles for November

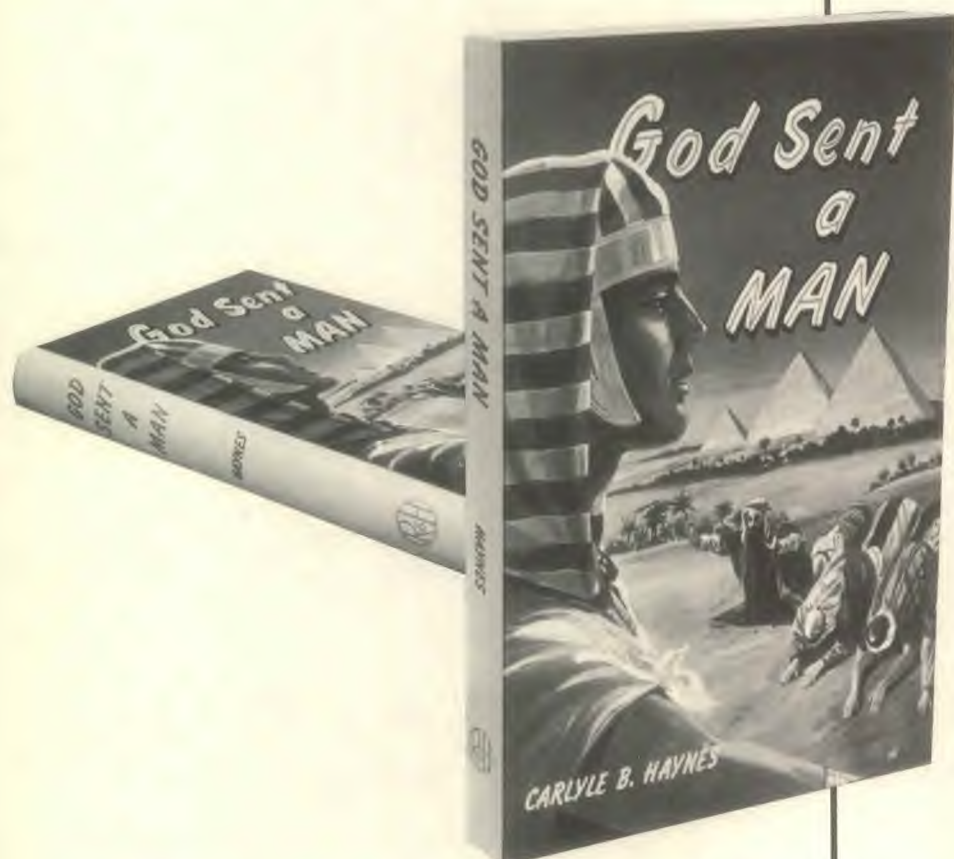
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|----------|----|--|
| November | 2  | The Battle of Armageddon                       |
|          | 9  | Britain, Germany, and France in Bible Prophecy |
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► Algae are the dominant plants in the ocean. One of the 6,000 species, the giant kelp, grows to a length of 100 feet.

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► Study of 3,157 ladder accidents occurring in the United States over a period of 12 years revealed that the average duration of disability following falls from ladders was 195 days.

WHO

► By decision of the ministers of education recently gathered in conference in Bonn, all children in the Federal Republic of Germany are to begin learning at least one foreign language upon reaching the age of ten.

GIC

► "Boypower '76" is the title of an expansion plan adopted by the Boy Scouts of America. It will run until 1976, the 200th anniversary of the founding of the United States as a nation. It is aimed to double Scout membership to some 6.5 million.

GNRC

► Insecticide ads are banned by *Sunset Magazine*, a West Coast home, garden, and travel periodical. The ban covers all products containing DDT and five other insecticides. The decision came after study of the damage to wildlife and the possibility of eventual harm to humans.

AMA

► Physicists in New Zealand have found that X-ray stars more than 1,000 light years away affect the earth's ionosphere during the night. X-ray stars can now be monitored from the ground, whereas previously the only method available required rockets, high altitude balloons, or satellites since the X-rays cannot penetrate the earth's atmosphere.

NZE

► All that remains of the Bastille, traditional symbol of the French Revolution, is the foundation of one of the eight towers and an outline in white stones tracing the walls across the cobbles of the Place Bastille. The mob that conquered the old prison tore it down over the ensuing two months, using many of the stones to build nearby houses.

National Geographic Society

► When scientists at the Smithsonian Institution in Washington, D.C., receive a species of animal or plant that cannot be readily identified, they seek the assistance of a computer via teleprinters located in their labs. A new arrival is analyzed by a technician on the basis of 14 groups of characteristics. Numerical codes for each characteristic are punched out on a paper tape and sent via a Teletype set to an outside computer. The species' generic name is sent back by the computer and typed out on a page printer in the lab.

C & P Call

► Light and compact, a nuclear-powered cardiac pacemaker was successfully implanted in a dog recently by surgeons of the National Heart Institute's Surgery Branch to test its total reliability in animals. It features a plutonium-238 energy source designed to provide adequate and dependable power levels for ten years. National Institutes of Health studies could eventually lead to human trials of the device.

NIH

► In an effort to win friends and influence tourists, the Inglewood, California, Chamber of Commerce provides police officers with courtesy cards entitling visiting violators not to a fine, but to a free cup of coffee at a local restaurant. It's a self-liquidating program; most recipients take the card home for a souvenir instead of cashing it in.

Ford Times

► One of an estimated hundred billion stars in the Milky Way, the sun radiates more energy in one second than man has used since the beginning of civilization.

National Geographic Society

► Wing muscles of some female mosquitoes equal 35 per cent of their total body weight.

National Geographic Society

► Since the promulgation of the law on religious liberty a little more than a year ago, 105 non-Catholic religious associations have been registered in Spain.

IDES

► Polythene made in South Africa is being exported to Hong Kong to bolster the colony's huge plastic flower-molding industry. The polythene is a special grade formulated for molding flowers.

ISSA

► One of the oldest and most primitive swamps in America, Okefenokee in Georgia is a national wildlife refuge. It is a home for endangered alligators, and a sanctuary for white ibises, sandhill cranes, wood ducks, bears, and other wildlife. Parts of Okefenokee are open to the public.

USDI

► Like Rome, Kampala, capital of the East African nation of Uganda, is built on seven hills, and is a religious center. Only 37 years after the first missionaries arrived in 1877, the people of present-day Kampala labored up one of the hills with two million bricks to build a twin-towered Catholic cathedral. Later they built a Protestant church on another summit, and a dazzling white mosque on a third peak.

National Geographic Society

► This year Americans will spend two hours and 34 minutes of each eight-hour working day to pay their taxes. In 1968 they worked two hours and 26 minutes a day to cover their obligation. Tax Foundation, Inc., of New York City, breaks down the working day this way: one hour of the working day spent for housing; 56 minutes on food; 40 minutes' labor for transportation; 25 minutes for clothing; medical expenses, 21 minutes; entertainment, 18 minutes; an hour and 36 minutes for miscellaneous items; two hours and 34 minutes for Federal, State, and local taxes.

Carbide

## KEY WIT SHARPENERS

"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).



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